



Teachers' and Students' Perceptions of Using an Android-Based Application in Fiqh Learning at MTs N 3 Rembang

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Abstract:

Fiqh learning at the Madrasah Tsanawiyah level requires students not only to remember religious rules but also to understand and apply concepts such as thaharah and zakat. Although Android-based learning media have been increasingly used in Islamic education, previous studies have largely focused on product development, feasibility, motivation, or learning outcomes, while qualitative evidence concerning how teachers and students experience Android-based Fiqh learning in everyday classroom practice remains limited. This study therefore explored teachers' and students' perceptions and experiences of using an Android-based application in Fiqh learning at MTs N 3 Rembang. A qualitative case study design was employed, with data collected through classroom observation, semi-structured interviews with the Fiqh teacher and purposively selected students, and documentation. Data were analyzed through data reduction, data display, and conclusion drawing/verification, supported by source and technique triangulation. The findings showed that participants generally perceived the application as making Fiqh learning more engaging, facilitating repeated access to learning materials, and supporting self-paced study. Qualitative evidence also indicated that students were able to restate concepts in their own words, provide concrete examples, distinguish related Fiqh categories, and explain some of the reasoning underlying particular rulings. However, these findings represent participants' perceptions and observed indications of conceptual understanding rather than a statistically demonstrated learning effect. The study also found that the usefulness of the application depended on continued teacher guidance, validation of religious content, and adequate access to smartphones and internet connectivity. The novelty of this study lies in providing an in-depth account of the pedagogical conditions under which Android-based Fiqh learning is experienced and used in a natural madrasah classroom context, extending previous product-oriented research beyond questions of feasibility and motivation.

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Introduction (مقدمة)

Fiqh is a core subject in Madrasah Tsanawiyah (MTs) education because it equips students with the knowledge and practical understanding required to perform religious obligations appropriately. Learning topics such as *thaharah* and *zakat* requires more than memorizing rules and procedures; students are also expected to interpret concepts, distinguish relevant categories, provide examples, and explain the reasoning underlying particular rulings (Shefia & Ahsanuddin, 2023). However, when Fiqh learning relies predominantly on teacher explanation and printed materials, opportunities for students to revisit content independently and engage interactively with abstract or procedural concepts may remain limited (Luthvi & Hasyimi, 2023)(Muammar & Hadi, 2024). Digital learning media therefore offer an alternative means of presenting Fiqh content through accessible and interactive forms that can complement classroom instruction.

Android-based learning has increasingly been introduced into educational settings because mobile applications can provide multimedia content, interactive exercises, immediate feedback, and opportunities for self-paced repetition (Hafidz et al., 2022). Previous studies have reported that mobile and Android-based learning media can support student engagement and learning achievement (Wijaksono, 2020). Recent meta-analytic evidence further confirms that mobile learning produces a small-to-moderate but consistent positive effect on student achievement across subject areas (Ahmadi et al., 2022), and similar patterns have been documented in language learning (Al-Khalidi et al., 2022) and in reading comprehension supported by AI-driven mobile applications (Gunarsih, 2023).

Within the Indonesian madrasah context, several studies have already explored the development of Android-based media for religious and social-science subjects, including Al-Qur'an Hadits (Teni nurrita, 2018), *zakat* materials in Fikih (Muqorobin & Mohammad Syifa Urrosyidin, 2023), Sejarah Kebudayaan Islam (Mohamad Khoerul Anam & Sunhaji, 2025), Fikih Mawaris (Ummu Lathifah et al., 2025), and social studies content on Hindu-Buddhist heritage (Ningrum Prisiaryani, 2025). Within Islamic education, digital technologies have also been used to support the teaching of religious subjects, including Fiqh and other Islamic studies content. Such developments reflect the broader need for Islamic education to respond constructively to technological change while maintaining the accuracy and integrity of religious knowledge (Hakim et al., 2025)(Muhammad Wazid Husni et al., 2025)(N. S. Kahfi et al., 2024).

Despite these developments, previous research on Android-based learning in Islamic education has largely concentrated on developing digital learning products, assessing their feasibility, or reporting changes in motivation and learning outcomes. This body of research provides important evidence regarding whether particular applications are technically and pedagogically usable, but it offers less explanation of how teachers and students actually experience Android-based Fiqh learning in everyday classroom practice. In particular, limited qualitative attention has been given to how students perceive interactive features, use applications to revisit Fiqh concepts independently, encounter difficulties in interpreting religious content, and rely on teacher guidance when digital explanations require clarification. Consequently, the pedagogical relationship among digital application use, students' conceptual understanding, and the teacher's mediating role remains insufficiently explored in the specific context of Fiqh learning.

This gap is particularly relevant to MTs N 3 Rembang, where an Android-based application has been incorporated into Fiqh learning on *thaharah* and *zakat*. Rather than treating the application merely as a technological product to be tested for feasibility, this context provides an

opportunity to examine how digital learning is enacted within an actual madrasah classroom. The application is used alongside teacher instruction and provides learning content and interactive activities that students can also access for independent study. Accordingly, understanding the perspectives of both the Fiqh teacher and students is important for identifying not only the perceived benefits of the application but also the pedagogical guidance and practical conditions that shape its use.

Therefore, this study aims to explore teachers' and students' perceptions and experiences of using an Android-based application in Fiqh learning at MTs N 3 Rembang, particularly in relation to the learning of *thaharah* and *zakat*. The novelty of this study lies not in developing or testing a new Android learning product, but in providing an in-depth qualitative account of how Android-based Fiqh learning is experienced in its natural classroom context. Specifically, the study examines how the application supports students' engagement and conceptual understanding, how students use its features for repeated and independent learning, what constraints emerge during its use, and how the teacher mediates, clarifies, and validates religious content. In this way, the study extends previous product-development research by contributing contextual evidence on the pedagogical processes and teacher-student experiences that determine how Android-based learning functions as a supplementary medium for Fiqh instruction in a madrasah setting.



Method (منهج)

This study employed a qualitative approach with a descriptive case study design to explore teachers' and students' perceptions and experiences of using an Android-based application in Fiqh learning at MTs N 3 Rembang. The study was conducted in a Grade VIII class that had integrated the application into regular Fiqh instruction, particularly for the topics of *thaharah* and *zakat*. Participants were selected purposively and consisted of the Fiqh teacher and student informants who had directly and regularly used the application during classroom and independent learning (Sugiyono, 2013). Students who had only limited or irregular experience with the application were not prioritized as key informants, because the study required participants who could provide sufficiently detailed accounts of its use and perceived contribution to learning. The class itself consisted of 28 students, although participation in observation varied according to attendance.

Data were collected over approximately four weeks through classroom observation, semi-structured interviews, and documentation. Classroom observations were conducted using a passive-participant approach, in which the researcher observed the learning process without intervening in classroom activities (Fitrah & Lutfiyah, 2017)(S. Kahfi et al., 2024). The observation guide focused on the use of application features, student engagement, indications of conceptual understanding, teacher guidance, and technical constraints, while narrative field notes were used to record relevant classroom interactions and events. Semi-structured interviews were conducted with the Fiqh teacher and selected students using core questions and flexible probing to obtain more in-depth information regarding their experiences, perceived benefits, difficulties, and patterns of application use. Documentation included lesson plans, students' worksheets, screenshots of application content and quizzes, classroom documentation, attendance records, and other available learning records.

Students' conceptual understanding was examined through four indicators, namely interpreting, exemplifying, classifying, and explaining. These indicators were operationalized directly in the observation and interview instruments. Interpreting referred to students' ability to restate Fiqh material in their own words; exemplifying referred to their ability to provide concrete examples related to *thaharah* or *zakat*; classifying referred to their ability to distinguish and

group related concepts, such as minor and major hadas or categories of mustahik; and explaining referred to their ability to articulate the reason or illat underlying a Fiqh ruling rather than merely repeat a memorized procedure. The instruments were also designed to examine the role of teacher mediation, especially when students required clarification or correction of religious content presented in the application.

Data analysis was conducted interactively through data reduction, data display, and conclusion drawing and verification. Relevant data from observations, interviews, and documents were first selected and organized according to recurring categories, including application use, student engagement, conceptual understanding, teacher mediation, and implementation constraints. The data were then compared across sources and techniques to identify recurring patterns and converging evidence (John W Creswell, 2014). Credibility was strengthened through source triangulation involving the teacher, students, and documents, as well as technique triangulation involving observation, interviews, and documentation. Data adequacy was determined through the completeness and convergence of information across these sources, particularly when the main categories relevant to the research questions had been consistently represented and no substantially different pattern emerged from the final stage of data collection (Rahmi et al., 2019).

Result (نتائج)

The findings revealed three recurring aspects of Android-based Fiqh learning at MTs N 3 Rembang: classroom engagement, self-paced learning and conceptual understanding, and conditions shaping application use. Data from interviews, classroom observations, and documentation showed that the teacher and students generally perceived the application as making Fiqh learning more engaging and accessible. The teacher reported that students became more enthusiastic when learning through the application and that several previously passive students appeared more attentive to the learning material because the content was easier to access through digital features.

This perception was supported by classroom observations showing that students paid greater attention during application-supported activities, participated in interactive quizzes, and actively attempted to respond to questions displayed through the application. A student also described the learning experience as less monotonous because the application included audiovisual content and interactive quizzes, stating that the quizzes were useful because they provided immediate feedback on errors and explanations. These findings indicate that increased engagement was primarily reflected in students' attention, participation, and willingness to interact with learning activities.

A second pattern concerned self-paced repetition and students' understanding of Fiqh concepts. Students reported using the application both during classroom instruction and independently at home, particularly when reviewing material or completing assignments. One student explained that the application was reopened at home when doing homework, while the teacher noted that repeated access enabled students to revisit learning materials independently and later restate them more concisely during classroom activities. Participants' perceptions of improved understanding were distinguished from the researchers' interpretation of conceptual understanding. The latter was based on observable evidence corresponding to four predetermined indicators: interpreting, exemplifying, classifying, and explaining. Observation records showed that students could restate material in their own words, provide concrete examples, distinguish relevant categories, and connect their answers to the reasoning or illat underlying particular Fiqh rulings.

More specifically, interview evidence illustrated these indicators in the topics of *thaharah* and *zakat*. The teacher reported that students were able to explain the material using their own language, although some explanations still required correction or refinement. Students were also described as capable of providing examples related to *thaharah*, *zakat mal*, and *zakat fitrah*, and of distinguishing concepts such as types of *hadas* and categories of *mustahik*. Instrumen Penelitian-Muh. Musyf... Student interview data provided corresponding examples. A student defined *thaharah* as purification from *hadas* and impurity before worship, gave everyday examples such as performing *wudu* after using the bathroom before prayer, and differentiated minor and major *hadas*. The same student also identified several categories of *zakat* recipients and explained the broader reasoning behind *thaharah* and *zakat*, including cleanliness before worship and concern for others through the distribution of wealth. These responses were treated as qualitative indications of conceptual understanding rather than evidence of statistically measured improvement.

The third finding concerned teacher mediation and access conditions. The application did not function independently of teacher guidance. The teacher acknowledged that students occasionally misunderstood application content and explained that such misunderstandings were addressed through review and re-explanation of the material. Classroom observations similarly showed that the teacher continued to clarify incorrect interpretations and positioned the application as a supplementary medium rather than a replacement for direct instruction. Access conditions also influenced students' experiences. The teacher identified internet connectivity as the main technical constraint, particularly when students used the application independently at home, whereas classroom use was more manageable because school internet facilities were available. Student interviews supported this account, including experiences of relying on family hotspots, public Wi-Fi, or working with peers when personal internet access was limited. Thus, the perceived usefulness of the application was closely related to the availability of technological access and the continued instructional role of the teacher.

Table 1. Summary of Main Findings

Theme	Participants' perceptions	Empirical evidence	Researchers' interpretation
Classroom engagement	Teacher and students perceived the application as more interesting and less monotonous than conventional instruction	Students were observed paying greater attention, participating in quizzes, and responding more actively during application-based activities	The application was associated with stronger observable engagement during learning activities
Self-paced learning	Students perceived repeated access to material as useful for class; reviewing lessons at home	Students reported reopening materials and quizzes outside class; the teacher reported that students could restate material after independent review	Repetition provided opportunities for students to revisit Fiqh concepts at their own pace
Interpreting	Teacher perceived students as increasingly able to communicate their understanding	Students restated <i>thaharah</i> and <i>zakat</i> using their own language	Evidence indicated the ability to reinterpret learned content rather than only reproduce application text

Theme	Participants' perceptions	Empirical evidence	Researchers' interpretation
Exemplifying	Teacher reported that students could relate concepts to practical situations	Students provided examples involving purification practices and forms of zakat	Students demonstrated the ability to connect general Fiqh concepts with concrete situations
Classifying	Teacher perceived students as capable of differentiating Fiqh categories	Students distinguished minor and major <i>hadas</i> and identified categories of <i>mustahik</i>	Responses indicated categorical understanding of related Fiqh concepts
Explaining	Teacher reported that some students could explain reasons behind Fiqh rules	Students referred to reasons or <i>illat</i> rather than only memorized procedures	Evidence suggested emerging explanatory understanding, although memorization remained present
Teacher mediation and access	Teacher and students considered guidance and technological access important	Teacher corrected misunderstandings; internet limitations affected home use	The application functioned most effectively as a supplementary learning medium supported by teacher mediation and adequate access



Discussion (مناقشة)

The findings of this study indicate that the educational value of Android-based Fiqh learning at MTs N 3 Rembang lies not merely in the use of digital technology, but in the way the application supports students' interaction with learning content. Students' greater attention during interactive activities, their willingness to engage with quizzes, and their ability to revisit materials independently indicate that the application provided additional opportunities for active and self-paced learning. This finding is consistent with studies showing that digital applications can reduce classroom monotony and strengthen learners' engagement when learning activities are designed interactively (Al-Khalidi et al., 2022). Android-based learning materials have also been recognized as providing flexible access to instructional content beyond conventional classroom resources (Wijaksono, 2020). However, the present findings should not be interpreted as evidence that the application itself caused improvement in learning outcomes. Rather, the application functioned as a supplementary learning environment whose benefits emerged through its integration with regular classroom instruction.

A more important contribution of this study concerns the relationship between self-paced repetition and students' conceptual engagement with Fiqh (Hijriyah & dkk, 2022). Students did not use the application merely to access information; they also revisited materials, repeated learning activities, and used the available features when they needed further clarification. The qualitative evidence showed that students were able to restate concepts in their own words, provide concrete examples related to *thaharah* and *zakat*, distinguish categories such as minor and major *hadas* or groups of *mustahik*, and, in some cases, explain the *illat* underlying particular

rulings. These findings suggest that repeated interaction with digital materials may provide opportunities for students to move beyond procedural recall toward a more meaningful engagement with Fiqh concepts. Nevertheless, these findings represent qualitative indications of conceptual understanding rather than statistically measured improvement because the study did not employ experimental comparison or pre-test-post-test measurement.

This interpretation extends previous research on digital learning in Islamic education. Earlier studies have largely emphasized the development, utilization, feasibility, or motivational value of digital learning media, including Android-based instructional materials and other forms of technology-supported Islamic education (Saputri & Hidayati, 2024). The present study contributes a different perspective by examining how teachers and students actually experience Android-based Fiqh learning in a natural classroom setting. Its contribution therefore lies not in introducing a new digital product, but in explaining the pedagogical processes through which such a medium is used. In particular, the findings show that engagement, independent repetition, conceptual understanding, and classroom interaction are interconnected rather than separate outcomes of technology use.

The findings also demonstrate that Android-based learning does not diminish the role of the teacher. Teacher mediation remained essential when students misunderstood application content or required further explanation of religious concepts. This finding is particularly significant in Fiqh because learning involves not only obtaining information but also interpreting religious rules and their underlying reasoning accurately. The broader literature on technology in Islamic education similarly emphasizes that technological innovation should remain aligned with educational and religious purposes rather than being treated as an end in itself (Hakim et al., 2025). Concerns regarding the preservation of religious and spiritual integrity in technology-supported Islamic education have also been raised by (Aisyah et al., 2025). The present study adds empirical nuance to this discussion by showing that teacher clarification and content validation function as central pedagogical safeguards. Android applications can therefore support Fiqh learning, but they cannot independently replace the teacher's interpretive, corrective, and contextualizing role.

Another important issue concerns unequal technological access. Although the application enabled learning to continue beyond classroom hours, students did not experience this opportunity under identical conditions. Limited internet connectivity and differences in access to smartphones or data packages affected the extent to which some students could use the application independently at home (Batubara, 2021). This finding complicates the assumption that mobile learning automatically increases educational accessibility. Digital learning may extend opportunities for independent study, but those opportunities remain conditional on the technological resources available to students. Consequently, the implementation of Android-based Fiqh learning should consider practical strategies such as low-bandwidth resources, downloadable learning materials, offline access, and school-supported internet facilities. Such provisions are important to prevent differences in digital access from producing unequal opportunities to benefit from mobile learning.

Taken together, the novelty of this study lies in showing how and under what conditions Android-based Fiqh learning functions within an actual madrasah classroom. Unlike product-oriented studies that primarily examine feasibility or attractiveness, this qualitative study reveals that the pedagogical value of the application emerges from the interaction among digital features, self-paced repetition, students' conceptual engagement, teacher mediation, religious-content validation, and technological access. Android-based Fiqh learning should therefore be understood as a situated pedagogical practice rather than an autonomous technological intervention. Its effectiveness depends not only on the quality of the application but also on how teachers integrate it into instruction and how equitably students are able to access it.

This study has several limitations. The research involved one Fiqh teacher and a limited group of students in a single madrasah, which restricts the transferability of the findings to other educational contexts. The four-week observation period may also have been insufficient to capture longer-term patterns of application use and conceptual development. In addition, unequal access to smartphones and internet connectivity influenced the intensity of students' independent engagement with the application, while continued dependence on teacher guidance means that the findings should not be interpreted as evidence of fully autonomous digital learning (Gantina, 2025). A novelty effect associated with the use of the application may also have contributed to participants' generally positive responses. Future studies should involve multiple madrasahs, longer observation periods, and participants with more varied technological access. Complementary quantitative measures could also be used to examine whether the qualitative indications of conceptual understanding identified in this study are accompanied by measurable changes in learning outcomes.



Conclusion (خاتمة)

This study concludes that teachers and students at MTs N 3 Rembang generally perceived the Android-based application as a useful supplementary medium for Fiqh learning, particularly for the topics of thaharah and zakat. Participants described the application as supporting greater classroom engagement, easier repetition of learning materials, and more flexible independent study. The qualitative evidence also showed indications that students could restate concepts in their own words, provide concrete examples, distinguish related Fiqh categories, and explain some of the reasoning underlying particular rulings. These findings should be understood as participants' perceptions and observed learning experiences rather than as evidence of a statistically demonstrated improvement in learning outcomes.

The study also shows that the educational value of the application depended on continued teacher mediation and adequate technological access. Teachers remained responsible for clarifying misunderstandings, contextualizing religious concepts, and validating the accuracy of Fiqh content presented through the application. For Fiqh teachers, this implies that Android-based applications are best used as complementary learning tools rather than substitutes for direct instruction. For madrasah administrators, successful implementation requires attention to internet availability, device access, content validation, and institutional support so that students can benefit from digital learning under relatively equitable conditions.

The findings are limited by the single-site qualitative case study design, the involvement of one Fiqh teacher and a limited group of student informants, and the relatively short observation period. Accordingly, the findings are context-specific and should not be generalized as evidence of the overall effectiveness of Android-based Fiqh learning. Future research should involve participants from multiple madrasahs, longer observation periods, and comparative or quantitative designs to examine whether the patterns identified in this study are also associated with measurable differences in conceptual understanding, learning retention, and student engagement across broader educational contexts.

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